

The Review.

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THE RELIGIOUS SITUATION IN FRANCE.



YOU ask me for an explanation of the current events in France for the readers of **THE REVIEW**. It would take many pages to handle properly such a vast theme. I am not surprised that some of your fellow-citizens, even Catholics, do not understand our situation. More than one Frenchman is similarly puzzled.

But if it is not possible to explain all, there are at least some truths the knowledge of which will enable you and your readers to form a better judgment of the facts and their causes and of the general laws to which, despite their apparent incoherence and incongruity, they are subject.

I.

There are in France and outside of it many who speak of the religious persecution carried on by the Combes ministry as an event which could not have been foreseen and which must be explained by facts of recent date.

This view is entirely false. The present violent persecution is but the logical sequence of certain religious and political events which for more than a century have taken place among us, and which, together, constitute what is called the Revolution.

These events were brought about by the influence of a formidable power, which acts, now secretly, now openly and with force, upon all governments, but particularly on that of the French Republic. Its name is Freemasonry. I am well aware that in America there are many Catholics who do not believe in the influence of Masonry; but you, Mr. Editor, know as well as any one on what authority and on what unimpeachable proofs my assertion rests.

The more or less hidden but very real aim of Freemasonry is

the destruction of the Catholic Church, whose place it wishes to occupy. That is another truth contested by some of your countrymen, but which, forced by the evidence, even non-practical Catholics here now admit. If these two truths are not admitted, it is impossible to understand the religious situation in France, but all may be explained by not losing sight of them.

Freemasonry has been the most powerful agent in European politics for the last 150 years, and it has used its power for the destruction of Catholicism.

According to the avowals of its adepts and the official documents of the lodges, it concentrated first the whole effort of the Revolution on France and Rome, to strike a decisive blow against the Church. First the French monarchy had to be destroyed to give the control of the government over into the hands of Masons and thus to strike the first blow against the temporal sovereignty of the popes. Pius VI. and Pius VII. were the victims of revolutionary France. Other legitimate monarchs were likewise dethroned. When that work was done, Napoleon, who had been an instrument of the sect, was abandoned and betrayed by them, because they recognized that his ambition might become a source of danger to them.

Unable to prevent the return of Pius VII. to Rome and that of the Bourbons to France, Freemasonry cleverly managed to impose men of its liking (Fouché, Talleyrand, Carnot, etc.), upon the new power, in order to prevent any solid establishment of the new throne and to betray it at an opportune occasion. Such was its action in the successive revolutions of 1830, 1848, 1870. The policy of the lodges was apparently to serve all powers, but to allow none to establish itself firmly until the time when the republican form would be solidly established and they could run the government under the veil of irresponsibility and anonymity. That was their aim, and for the last twenty-five or thirty years they have accomplished it and used the power they have obtained to consolidate their régime and sow their salt on the ruins of the pontifical and the French monarchies. But they are not satisfied with that. They not only mean to prevent any possible future restauration, but aim at the destruction of what is still left. The spiritual sovereignty of the Pope is still intact, as is also its main human support (Peter's pence, missions, etc.) which principally comes from that portion of France which has remained faithful.

II.

There are two Frances, or rather, there are in France two peoples, divided by a deep enmity of more than a century's standing. The one is made up of all that remains of ancient France: the no-

bility, the middle class, and all others who have remained true to the Catholic faith and the traditions of honor; the other consists of all the rest: infidels, Protestants, Jews, cosmopolitans and adventurers of every kind. Which is the stronger?

If we consider the total population, Catholic France is more numerous than infidel France. But if we set aside women and children and count only the voters, both camps are nearly equal. Among a total of between 10 and 15,000,000 voters a change of 2—300,000 votes would change the result of the ballot.

This may explain several phenomena that puzzle the outsider. The Catholic population (including women and children) is much more numerous than the other and is also very charitably inclined. Hence, we can understand the great number of Catholic *œuvres* in France. And as the male population is almost equally divided between the two camps, we can also understand the violence of the fight.

All through the XIX. century the Catholic citizens served their country faithfully under all its rulers, in the army, the civil government, and the clergy. Both civil and military officers were recruited from the higher classes, the clergy from the people. And thanks to the faithful co-operation of "old France," revolutionary France was able to present a dignified front to outsiders.

As Catholic France had loyally served all other régimes, it likewise served the Republic, and would never have opposed it, had not its leaders proceeded to attack religion. If the representatives of the Republic wished to found their system on a solid basis, they should have granted liberty, even though it were only a restricted liberty, to the Catholic population, who even now, under persecution, have not yet revolted. But the aim of the Masons is not to found a republic, but to destroy the Catholic Church. Only a few days ago one of their chiefs, the deputy Massé, Vice-President of the Grand Orient, declared publicly: "The Republic is open Freemasonry (*découvert*); Freemasonry is the hidden Republic (*à couvert*)."

Not only have the chiefs of the Masonic party not welcomed those who desired to join the Republic (*les ralliés*), although their sincerity could not be questioned; but they have even excommunicated (if the expression be allowed) Republicans of long standing because of their religious views. And worse still, Republicans who are Catholic but suspected of a willingness to stop on the road of persecution (such as Méline, Ribot, Waldeck-Rousseau, etc.) have been cast aside. Every effort of the ruling power is bent upon rejecting any and every one who is not in favor of going ahead with the work of destruction. The ruin of religion is what they aim at, no matter what the cost, even if France should perish thereby. And will the destruction of

France not be the end of these tactics? In the beginning of the XIX. century Freemasonry worked for the exaltation of the military power of France, in order thereby to revolutionize the nations of Europe. In the beginning of the XX. century the object of the sect is quite different: it exalts the power of non-Catholic nations (England, Germany, Russia), and seeks to destroy those of Catholic States (Austria, Italy, Spain, France) by fomenting internal dissensions.

Since 1870, the republic built up in France by Bismarck and his agent Gambetta, had for its prime mission to prevent a new war by keeping France in a state of weakness and derision. Next, with the Dreyfus case, the systematic destruction of France began. Until then, Masonry had attacked only the Church and the monarchy; now it also began to fight the army. Military discipline is an anomaly in a revolutionary society, and a perpetual menace, in a country like France, of a return to the monarchical spirit; the more so as the number of officers faithful to their religion has increased rapidly. As long as they were in the minority and did not rise to the highest rank, the sect could stand it; but their number increased and by years of service they were entitled to be promoted to the highest ranks. The same can be said of the increase of Catholics in the more important civil offices. And hence, by fair means or foul, Catholics had to be prevented from forming the majority.

CHARLES MAIGNEN.

[*To be concluded.*]



THE PAGAN ORIGIN OF MASONIC SYMBOLISM.

Having instructed us in the rite of circumambulation, and having established Masonry's relationship with the ancient pagan mysteries, our guide, Mackey's Masonic Ritualist, deigns (page 40) to call our attention to another point.

"In the ancient mysteries," it says, "the first step taken by the candidate was a lustration or purification. The candidate was not permitted to enter the sacred vestibule or to take any part in the secret formula of initiation, until by water or fire he was emblematically purified from the corruptions of the world which he was about to leave behind. A similar principle exists in Freemasonry, where the first symbols presented to the Entered Apprentice are those which inculcate a purification of heart, of which the purification of the body in the ancient mysteries was symbolic. We no longer make use of the bath or the fountain, because in our philosophic system the symbolism is more abstract."

Truly fire is a far more natural agent of purification than

water, for those who look upon the sun as the universal purifier and regenerator of nature. From it is the warmth of our blood and the heat of passion. And so the pagans understood it when they made the worship of human passion a prominent and principal part of their sun worship. Water is the symbol and instrument of purification in Christian baptism; but Masonry is not Christian and finds Christian symbolism too abstract.

But why is purification by water too abstract? the uninitiated ask. Is not water a common symbol of purification? a common cleanser of what is soiled and unclean? And as it purifies our hands and our face, what is there abstract in making it a symbol of purification of our heart? To understand our author you must read his words in the light of the philosophy of the Kabbala regarding man—the old Jewish Kabbala from which Masonry has, in great measure, derived its philosophy. In this system the seat of intelligence is not the brain but the heart. Purification of the heart is, therefore, not, as with us, the purification of affections, but the purification of the intellect. We do not speak of washing the intellect, but of enlightening it. It is purified when the clouds of ignorance that obscure it are removed, just as the air is purified when the miasmata and vapors that befoul it are dissipated by the rays of the sun. Purification of heart is therefore that spiritual illumination of which Masonry has spoken to us in the “Shock of Enlightenment,” and which it has fully revealed to us in speaking of the material light of the sun. This purification of the heart, this science peculiar to the ancient pagan mysteries and to Masonry, is indeed better represented by fire than by water, since fire burns where water quenches. It is from the Kabbala, which has drawn deeply from the ancient pagan mysteries, as likewise from these mysteries themselves, that we are to ask an explanation of what Masonry is, and of Masonic symbols. To us who already know the relationship of Masonry to the mysteries, the fact is evident; we like, however, to have the assurance from the lips of our Ritualist.

“Learned Masons,” it says, on pp. 41, 42, “have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been able to find the true interpretation.”

Go, therefore, initiated and uninitiated alike, go all ye who would study Masonry, not in its mere outward form, which does not afford the true interpretation of its symbols, but in its inward spirit and essence, go to the old pagan mysteries, enter into their

history and organization and philosophy, and you have the inwardness of Masonry. Touch cautiously the symbols that seem to be taken from the Old Testament, for if you go deeper you will find that it is their pagan counterpart that is revered and not they. And when you come to the New, beware of the Star of Bethlehem as a "too sectarian interpretation" of the Blazing Star of Masonry; shun baptism as unsuited to signify Masonic purification; and seek the True Word anywhere but in Jesus Christ, who is the "Word that enlighteneth every man that cometh into the world." Forewarned as ye are, be not caught by the chaff of the ordinary stereotyped lectures, much less by the hackneyed smooth phrases that are framed to hoodwink the world; you must study paganism to understand Masonry.

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A NEW GREEK GRAMMAR.

Kaegi's Greek Grammar is really not a new book, but one which has stood the test of many years; but it has only of late been introduced to the English speaking public in an authorized and cleverly adapted English version by James A. Kleist, S. J.*)

Several American colleges have already adopted this grammar, among them St. Louis University, Canisius College, Conception Abbey, St. Francis College, Quincy, Ill.; and we are sure others will follow as soon as they will have learned of the extraordinary merits of this text-book.

Professor Kaegi's object in elaborating his grammar and exercise books was an eminently practical one, viz. to furnish books which would meet the purpose of teaching Greek in the modern high-school. At the time when his grammar appeared, there was no apparent call, to a superficial observer at least, for a new addition to the many grammars already existing. However, those most in use in the secondary schools were, some of them, too extensive for beginners; others were brief indeed, but their brevity was not the result of a critical method.

To accomplish his object, therefore, Professor Kaegi had to determine just what matter should be contained in a grammar which was to serve the direct purpose of the class-room, and what should be eliminated from such a work. In this, he was guided by the correct principle that "it is a loss of time to burden the mind of the young student with material he never or seldom meets with in the authors read at school." With a view to shaping his own school grammar upon this principle, he proceeded to make a crit-

*) A Short Grammar of Classical Greek, with Tables for Repetition. By Dr. A. Kaegi, Professor at Zurich University. Authorized English Edition for High Schools, Academies, and

Colleges. 240 pages, bound in cloth, \$1.25. B. Herder. Also two exercise books, adapted by Prof. Kleist and published by Herder.

ical study of the Greek classics as far as they are read in most of the secondary schools, i. e. Xenophon's *Anabasis*, *Hellenica*, *Memorabilia*; Plato and Thukydides; Demosthenes' *Olynthiacs* and *Philippics*; Herodotus, Homer, Sophocles, and Lysias.

Grammatical facts of infrequent occurrence in these standard school authors, such as rare forms, mere exceptions, solitary idioms, etc., were rigorously excluded. Thus it is that from its very first appearance Kaegi's grammar on the one hand shared with other grammars the advantage of brevity, and on the other surpassed them, because his system of reducing the grammar was not at all eclectic, but strictly methodical.

An example or two, out of many, will illustrate Kaegi's method. In many of our Greek grammars, the comparatives *μεσσίτερος* and *δυσσίτερος* figure as exceptions to the rule. They have found no place, however, in Kaegi's book. And justly so. For,—as the author with vast statistical material before him is able to tell us—they do not occur even once in the above-named list of standard writers. Again, what grammar does not mention *ἀλλήλεφα* and *ἀλλήλιμαι* among the perfects with Attic reduplication? And yet, the former is found nowhere in the mentioned classics, and the latter occurs just twice, viz. Thukyd. 3, 20, 3 and 4, 68. What then—Kaegi concludes—can be the use of the student having to cram his mind with these and a host of other useless things?

The persistent application of the above principle to both etymology and syntax constitutes the feature which sets off Kaegi's grammar and exercise books to such advantage against similar works.

Besides, to arrive at a proper estimate of these books, it should be borne in mind that they were not intended for helps to students who make philology their specialty, but for instruments in teaching the rudiments of Greek to high-school boys and leading them on to such an acquaintance with the peculiarities of that language as is requisite and sufficient for an appreciation of some of the most beautiful productions of the Hellenic mind.

If success can be at all taken as a standard of excellence, Prof. Kaegi may proudly point to the extraordinary sale of his books as bearing strong testimony to their intrinsic merits. Indeed, their practical worth, as well as the reputation of their author, are an established fact on the other side of the Atlantic.

The short grammar appeared in October, 1892, then in March, 1894, next in April of the same year, again in January and April, 1895; the sixth edition came out in January, 1896, the seventh in January, 1897, the eighth in January, 1898, the ninth in January, 1899, the tenth in January, 1900, the eleventh in January, 1901, the twelfth in January, 1902; in a word, within the brief space of

ten years it has gone through twelve editions, the last of which comprised eight thousand copies.

The exercise books have met with a similar success: within ten years, No. I has been published six times, while No. II has within eight years passed through six editions.

A philological journal of 1889 says: "Now that Kaegi has hit upon the correct method of determining just what matter text-books for secondary schools should in future comprise, a new Greek grammar will no longer be worthy even of our consideration, unless its author advance still further along the lines followed by Kaegi for systematically reducing the amount of grammar."

Such was Kaegi's aim in writing his grammar. The same is true of his two exercise books, which show perhaps even more than the grammar that their author is an eminently practical schoolman. They are remarkable for their arrangement—part of the regular conjugation is taught as early as the first lesson; for the chief rules of syntax—a summary intended to acquaint the beginner with the fundamental principles of syntax even before the study of etymology is completed; and last, though not least, for their select vocabularies. In fact, grammar and exercise books harmonize so admirably that one need not be an optimist to see that some little, but steady, application on the part of the student can not but result in somewhat more than a mere smattering of the Hellenic tongue.

It is to be hoped that the present American edition of Kaegi's books will meet with at least a proportionate, if not an equal, success as the original. True, for the average boy of to-day Greek has not the same fascination and is not exactly as easy as a game of football or baseball; but is this a reason to yield to the ever-increasing tendency of throwing it entirely over board? No boy that launches out upon a business career fancies that success will be "made easy" for him, but he is prepared from the outset to meet the rough world where it is roughest, and to struggle for his existence. And he finds nothing strange in this. Why, then, should the young student in his intellectual career—for such is his training at college—be shut off so anxiously from every thing that imposes upon him some mental effort and forces him to a mental struggle? Besides, does not the very fact that Greek can not be acquired without a fair amount of effort and self-discipline on the part of the youthful learner, bestow on it—other things being equal—an educational value superior to that of any modern language?



LITERARY CRITICISM IN CATHOLIC NEWSPAPERS.

We have resigned ourselves in some degree to philosophical and theological inaccuracies and blunders in our Catholic American newspapers; but though the incompetence of the editors in these higher sciences deprives them of the capacity for much good, it would be a consolation to think that they were at least well trained in literary matters and did their best to cultivate a correct taste in their readers and to give them reliable information about what to read.

Unfortunately, some are ignorant and indiscriminate even on this subject. Here we have the *Boston Republic*, which cultivates "the higher Catholic journalism" (see our No. 42), opening its "Reading Circle" with a recommendation of Thackeray and his 'Vanity Fair' (No. 45), without a hint that both this novel and all the other works of this gifted author are built up on the false and pernicious principle that human nature is totally depraved, virtue therefore impossible and religious practice a sham.

A few weeks before, the *Memphis Catholic Journal* (whose editor, Mr. Wm. Fitzgerald, has since died: the Lord give him eternal rest!) answered the query: "Please state in what manner the Catholic Church regards the works of Lord Bulwer-Lytton?" thus (No. 20): "As those of an able, brilliant, and exceptionally clever writer, but some of his works, especially 'Morton Devereux,' are so thoroughly bigoted and anti-Catholic, and give such a false and malicious idea of Catholic priests and Catholic teachings that they are unfit for perusal. Lytton, however, had *one redeeming trait, he did not pander to the immoral taste of the time.*"*)

Now, it is well known to all serious students of literature that Bulwer-Lytton's earlier novels deserve to be "censured as immoral or deficient in genuine art." (Cfr. Jenkins' Handbook of British and American Lit., 13th ed., p. 380), and that to "all his novels there is the strong moral objection that they are a deification of worldly success, as if that were the paramount object of life." (Ibid.)

The same objection, let us add by the way, holds good against George Horace Lorimer's 'Letters From a Self-Made Merchant to His Son,' which at least two of our Catholic weeklies have recommended without reserve within the past six months.

And now comes that pretentious monthly magazine *Men and Women*, of Cincinnati, which makes a specialty of literary criticism, with a tremendous glorification of the life and works of Francis Parkman, the historian, of which we will quote the con-

*) Italics mine.—A. P.

cluding paragraph (Nov. No.): "His search for truth was keen and conscientious, and his artistic skill enabled him to adorn truth with beauty. Hence, his life work resulted in a valuable contribution to literature *and a remarkably fair history.*"*)

It is absolutely and utterly false that Parkman's various monographs, which together form a complete and graphic account of the rise and fall of the French power in North America, are "remarkably fair history." Jenkins puts it very mildly when he says that it is Parkman's "serious fault" that, "even when he glorifies her heroes and missionaries, he misrepresents the Church."

What is the use of having a Catholic press at all if it does not instruct the Catholic public in the truth, but simply re-echoes the errors and lies of secular newspapers and magazines?



A MUSHROOM REPUBLIC.

The real ground of apprehension, in regard to events on the Isthmus of Panama, according to the *Evening Post* of New York, (Nov. 6th), does not lie in the official action of our government. Formally, that seems so far to have been fairly correct. But a distinct peril to our good name lurks behind all that. Have our consuls, or any of our military officers, intrigued to bring about this artificial revolution? We can not fail to note that this is positively asserted in a despatch of the French consul at Panama to his government. And we see the same thing hinted in the insinuation of European newspapers that President Roosevelt has been "working behind the scenes." For him or the nation to be compromised by any collusive activity on the part of American officials, which would give color to such a charge, would be disgraceful and intolerable. It would make it necessary to insert an *erratum* in all books and articles about the Panama Canal, saying, "for canal, read scandal."

We can already see material for most unpleasant disclosures. That military "reconnaissance" of the Isthmus by our youthful army officers—what was that for? Were they not really reconnoitring a revolution? The concealed shipment of arms from this country, in aid of the revolutionists, may have been wholly legal, but was altogether suspicious. It is certain that the Navy and State Departments knew all about the revolution in advance. The "tip" was out in New York and in Washington that the affair was set up, and would come off according to advertisement. What we fear is that there is a tale here which, if ever unfolded, would be one most humiliating to all Americans. Who knows that

*) Italics mine.—A. P.

Senator Morgan, with his facilities for acquiring or extorting information, may not, in his noble rage for Nicaragua, bring out evidence of plotting or collusion, of a sort to make the ears of all who hear it to tingle?

Certain stereotyped phrases are invoked. They always are to gloss over wrongful action. It is said that we are bound to recognize the *de facto* insurrectionary government in Panama and Colon—for there is no evidence that the revolution has extended beyond those two cities. Of course, our consuls will need to find some local authority with which to transact business. In that sense, if the revolutionists remain in control, they will have to be recognized. So would a band of pirates in their place. But this is a very different thing from recognizing the "Republic" of Panama. It yields no sign, as yet, of being even *de facto*. It is, rather, all too plainly *de artificio*. To deal with its officers is one thing; to admit the validity of their claims, as against the central government which would put them down as rebels, is quite another. The latter would be, on the principles which we as a nation have laid down and contended for passionately, equivalent to declaring war on Colombia. No such break with our traditions and with decency should be thought of for a moment. We must continue to observe strict neutrality. If the alleged Republic of Panama can get on its legs by itself, and assert its power against the government at Bogotá, then, after weeks or months, the question of recognition will properly come before us. At present, our duty is to keep hands off and await developments. To attempt to force matters—above all, to attempt, as Senator Cullom suggests, to smuggle through a canal treaty with this mushroom republic—would be shocking.

Prudence and consideration in dealing with Colombia have been the rule of the State Department from Marcy to the present day. The despatches of Seward and Fish and Evarts and Bayard are filled with expressions of the purpose of the United States to respect the sovereignty of Colombia in every way. It was once proposed by the Colombian Congress to repeal the treaty, or at least article 35, which gives us the right to keep transit open on the Isthmus. But our minister at Bogotá urged that the American government would never exercise its power in any unfair or unfriendly way. In fact, it was pointed out from the first that we were under peculiar obligation to uphold Colombian sovereignty. It was even thought that we were bound to help the central government put down rebellion on the Isthmus; but the Attorney-General of the United States held that our obligation did not go beyond repelling attack from abroad. No meddling in Colombia's internal affairs, has been our guide. There has been, it is true,

a quiet but perilous extension of our right of landing troops, and of their power when on shore. Secretary Seward once practically apologized, because Admiral Pearson landed marines without first asking permission of the local authorities. We have left all that far behind. Capt. Hubbard would not permit Colombian troops to go by rail from Colon to attack the revolutionists in Panama, but he apparently allowed the latter to cross over to Colon. There is, we presume, some fine-spun distinction here about "preventing bloodshed." But it is probable that no Isthmian revolution, if let alone, would cover the tracks of the Panama Railroad with blood.

Scrupulous Americans, who are apprehensive whereto this may lead, are triumphantly referred to abroad. "Europe approves us!" Exactly. Europe has long wanted us to "underwrite" all Central and South America. Germany and France and England would like nothing better than to have us make ourselves responsible for all those unstable governments. But are we ready to do it? The President has said we are not. Let them all pay their own debts and meet their own international obligations, was his motto during the Venezuelan squabble. Yet nothing is more certain than that, if we prop up a tiny and fraudulent republic at Panama, for the sake of getting a canal out of it at a bargain, the whole concern will have to be taken over by us. Are we ready for that? Do we wish, at this moment when we are complaining of South American dislike of the United States, to give the countries in Central and South America one evidence more, to their mind, that Uncle Sam is a predatory neighbor, only waiting to rob them of their own by every trick and pretence?



BOOK REVIEWS.

Illustrirte Geschichte der deutschen Literatur. Von Prof. Dr. Anselm Salzer, O. S. B. With 110 full-page illustrations and more than 300 cuts in the text. Munich, Allgemeine Verlagsgesellschaft. 1903.

Those Catholics who know the beautiful German 'Literaturgeschichte' written by the Protestant König, will hail Father Salzer's work with great satisfaction. We have indeed to congratulate our active Catholic brethren in the Fatherland, for publishing a new and thoroughly up-to-date history of their vast literature which will do full justice to the great Catholic past as well as to the splendid productions of Catholic contemporaries. The work comes out in instalments ("Lieferungen") but from what has appeared till now we can see

that it deserves all the praise it has already received on the other side of the Atlantic.

In America we have not many chances to examine the old books or manuscripts which, centuries ago, were the bearers of knowledge and wisdom to our ancestors, and now show us their first literary achievements. The present book offers at least a considerable number of well executed facsimiles, which enable us to acquire a fair idea of what a piece of literature looked like in the times of Charlemagne and earlier.

We hope that the able author, who already enjoys a splendid literary reputation, will also give due recognition to those poetical products of German Americans, of which German literature has reason to be proud, such as, e. g., Keilmann's 'Palla Toa,' Schäle's 'Stauf-fenlied,' and others, especially the latest flower of American German poetry—our own Father Rothensteiner's 'Hoffnung und Erinnerung.'



Christian Apologetics or a Rational Exposition of the Foundations of Faith, by Rev. W. Devivier, S. J. Translated from the 16. Edition of the Original French. Preceded by an Introduction on the Existence and Attributes of God, and a Treatise on the Human Soul; Its Liberty, Spirituality, Immortality, and Destiny, by Rev. L. Peeters, S. J. Edited, Augmented, and Adapted to English Readers by Rev. Joseph C. Sasia, S. J. 6¼ × 8⅞. Two volumes. (207)+784 pp. San José, Cal.: Popp & Hogan, Printers. 1903. (To be had from all Catholic booksellers.) Price, \$2.50 for both volumes, which are not sold separately.

We have on several occasions referred to the need of a solid and up-to-date manual of the Evidences of Christianity for the advanced students of our Catholic colleges. Father Coppens' 'Systematic Study of the Catholic Religion,' recently reviewed in these pages, fills the bill where a brief elementary handbook is desired. But there are colleges that require something more extensive, either for use in the class-room or for reference in the hands of the students; these should introduce Fr. Sasia's English edition of Devivier, which is a splendid text-book for a more extended course (say two years) of apologetics. It has already been introduced into the Jesuit colleges of California and, we understand, is giving satisfaction to professors and pupils alike. Those who are acquainted with the original French edition will be pleased to learn that Father Peeters' introduction and Father Sasia's judicious emendations and additions not only improve the book as such, but render it admirably adapted to English speaking readers and students.

We may note in conclusion that we are proud to see our humble REVIEW repeatedly quoted in such a scholarly work.

MINOR TOPICS.

A Canadian Opinion of The Review.—We are indebted to the *North-west Review* of Winnipeg, Manitoba, (No. 4) for the following kindly notice :

"It has been said of one gifted writer, whose poems are not appreciated by the general public, that he is a 'poets' poet,' in the sense that poets alone can realize all that his verses contain. Similarly we might say that Mr. Arthur Preuss' *REVIEW* is a Catholic journalists' journal, full of suggestions the value of which a Catholic editor alone can estimate. Hence it happens that he is not always as quotable as many of the more commonplace editors. For it is a curious fact that popular journalism, even among Catholics, implies mediocrity, the most widely circulated Catholic papers in America being editorially among the weakest. One of these latter is credited, in the American Newspaper Directory, with a circulation of over forty thousand, while less than 7,500 subscribers are granted to such admirably edited papers as the *N. Y. Freeman's Journal* and the *Sacred Heart Review*, while no rating at all is vouchsafed to *THE REVIEW* of St. Louis.*)

"We are not, of course, implying that nothing in Preuss' *REVIEW* can safely be clipped : we mean simply that many of its best articles are too recondite or too contentious for the common run of readers. For instance our St. Louis contemporary lately published several most important articles on fraternal societies that insure their members on the assessment plan. Were we to reproduce these eminently suggestive articles, we should unsettle the minds of many thoughtful members of the C. M. B. A. and C. O. F., who might not see their way out of the difficulty. Hence we prefer to recommend these articles to the careful perusal of the well informed editor of the *Canadian*, the official organ of the C. M. B. A., so that he may answer them with facts and figures."

The Verdicts of the Different Court-Martials Held in the Philippines by American Army Officers have often been commented upon on account of their leniency. But the climax is reached by the vigorous expressions of Rear Admiral "Fighting Bob" Evans regarding the case of Assistant Paymaster Richworth Nicholson, convicted on charges of "drunkenness" and "scandalous conduct" and sentenced to "be reduced five numbers in his grade." Rear Admiral Evans, in reviewing the case, says that the evidence was of such a character that the sentence should have been nothing less than dismissal from the service. We quote from his report, as published in the *Philadelphia Record* of Sept. 22d :

"It is sufficient to make their brother officers blush with shame, to realize that there exist among the commissioned officers of the navy at least four (for that was the smallest number of officers required by law to have arrived at the findings and sentence in this case) who have so little interest in maintaining the honor,

*) As the newspaper directories, so-called, are published solely for the information of advertisers, and we do not solicit advertising patronage, we make it a practice to reply to queries from such agencies, that our circulation figures

concern no one but ourselves and that we see no reason to publish them. We do not know what "rating" the various "directories" give us, nor do we care.—A. P.

dignity, and discipline of the service and so small an idea of the binding quality of the oath which they took as members of the court."

The culprit had insulted the German Consul at a public function and pleaded drunkenness as an excuse. Had an American consul been thus insulted by a German officer, no doubt the administration would have made it an affair of international importance. The result of the Court-Martial and Admiral Evans' comments show very clearly the low standard of conduct adopted by the "smaller" officials of this government in the tropics, and may explain, if not justify, the reports regarding the "doings" of Americans in our insular possessions.

A Kansas correspondent writes :

I have just now read over again your several items regarding the question if Leo XIII. really desired to have religious orders excluded from the faculty of the Catholic University at Washington. (See THE REVIEW, vol. X, Nos. 33, 36, 37, 40.)

There is an article in one of the early numbers of the *American Ecclesiastical Review* which has perhaps escaped your attention. It was evidently written by one well informed, and it would appear that it was inspired by the Rector of the University, Bishop Keane (see *American Ecclesiastical Review*, 1889, page 245). Now, in that article you will find the following statement: "Its professors and tutors might be chosen from among the most eminent men of every rank and order, whether secular, religious, or lay, and from any nation. But its government would ever be under the control of the American episcopate, and no subsequent legislation could alter this provision, which was to insure its character as a universal center of learning." ("Concilii Patribus placuit ut universitas sub omnimoda semper maneret Episcoporum directione et regimine, neque cujuslibet Ordinis Religiosi curae omnino deputaretur.")

I conclude that, if Pope Leo had so emphatically insisted on the exclusion of religious from the faculty of the University, the above lines would never have been printed in the *American Ecclesiastical Review* without finding some contradiction, or correction, or explanation at that time. But we all know that the bug-bear "Germans and Jesuits" was not discovered until some time afterwards.—JOSEPH HÖHNE.

Somewhere down in Tennessee, a fellow calling himself Col. D. M. Kaufmann recently called upon the resident Catholic pastor with an apparently genuine letter from the Bishop of Louisville, introducing him as legal referee of the U. S. Pension Office. He stated that he was the executor of a lady who had recently died in Louisville and had left, among other legacies, five hundred dollars to the local parish, for which he presented a check drawn on a Washington bank by Stone & Co. The priest invited him to stay over night, which he gladly did. Next morning before leaving he said, with a show of reluctance, that he had almost forgotten to ask the beneficiary to pay a small fee which he must collect to

cover the court dues, etc. The amount of this fee, according to a lead pencil memorandum which he presented, was \$5.15, and he said it might be deduced from the amount of the check after collection. Of course, the check proved to be bogus.

Soon after the swindler landed in jail at Florence, Ala. But he will no doubt be soon at large again and try to rope in some more unwary members of the cloth. Therefore we gladly comply with a request to warn our readers against him.

He is an old man of about sixty-five, with grey hair and beard, and an exceedingly glib and plausible talker.

"Marvellous, indeed, is the ignorance of the Roman cable. According to this authority Mgr. Callegaria, Archbishop of 'Paducah' will be created a Cardinal at the coming consistory. We wish ourselves in the position to set a bread and water penalty upon the appetite of the writer of such news until he found the archiepiscopal see of 'Paducah.' Mgr. Callegaria is the Archbishop of Padua."—*Church Progress*, No. 31.

Always be cocksure of your facts, dear neighbor, before correcting the blunders of others. Padua is not an archdiocese, but a diocese, and its Bishop, already elevated to the cardinalate when No. 31 of the *Church Progress* appeared, and, if the cable despatches are not misleading, designated as His Holiness' successor as Patriarch of Venice, was Msgr., and is now His Eminence Cardinal *Callegari* (not Callegaria!)

We may add that "Mgr." is not an appropriate abbreviation of Monsignor in this country, where it stands for "Manager." Our best papers now use "Msgr."

In criticizing two monographs, "presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy at Columbia University," and issued by the MacMillan Company in book form, a current literary reviewer says:

"A perusal of the present volumes leads one to ask whether such doctorate theses are worthy of printing in this substantial form; whether, indeed, it does not approach a waste of time to set a student at a task of literary criticism which requires above all things ripeness of judgment. Both of these books show only too plainly that the authors have read up their matter diligently and conscientiously, but that they have come to the task as something *new*, and not as something forced upon them by mature reflection."

In perusing American doctorate theses we have often asked ourselves the same questions.

We call the special attention of thoughtful readers to the paper on "The Religious Situation in France," beginning in this number. Its author, Rev. Dr. Charles Maignen, the famous "Martel" of Americanism, is himself one of the victims of the new Kulturkampf, having recently been driven from his native land by the Combes government, because he belongs to a religious congregation, the Brethren of St. Vincent de Paul.

